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A
CONFERENCE
OF
FAITH.

Written in Latin by
SEBASTIANUS CASTELLIO.
Now Translated into English.

Mark 9. 23.

All things are possible to him that believeth.

Phil. 4. 13.

I can do all things through Christ.

L O N D O N,
Printed by J. R. for John Barkdale
at the Five Bells in New-
street, near Shoos-
lane, 1679.

CONFERENCE

F. A. I. H.



L O W D O N

Printed by J. W. for J. W. & Co. in W. & A. Street, near the Theatre Royal, in the City of London.

To his Friend D. of C.

S I R,

I Confess I was glad when I heard you lately (being with you in your well chosen Library) Commend *Castellio*; whole Dialogue *De Fide*, I told you I had Translated, and taught *Ludovic* and *Federic* to speak English. I shall be willing (as you mov'd me) to do the rest, if I see this does any good to the English Reader, and serveth towards the plucking up of that vulgar noxious Error concerning Faith, rooted in the hearts of our People so deep, that there is need of more hands to joyn with yours for

the Eradication thereof, I commend your holy Studies to the Father of Lights.

Your Servant;

R. of N.

Theodorus Zuingerus in Theatro vitæ humanæ. p. 2808.

SEBASTIANUS CASTELLIO, a most Learned and most Holy man, when he came from Geneva to Basil with his wife, was so pressed with poverty, that he was near famishing, unless JOANNES OPORINUS the Printer had sustained him by his Liberality, and encouraged him to the Translation of the Bible. Having then obtained

tained the profession of the Greek
Tongue, he had greater relief of
his poverty, especially his Fame
(which yet he never affected (as
all good men can witness) drew
unto him Scholars from the re-
moteſt Nations. At his death
he left Riches, worthy of a Chri-
ſtian man, ſeeking his Treasure
in Heaven. Therefore his Scho-
lars of Polonia were at the charge
of his Funeral, and they honored
him with a fair Elogy. He hath
left ample matter for Pious and
Learned men to exerciſe their li-
berality upon, a good number of
poor Children.

He deceased 4. Cal. Jan. An.
Cb. 1563.

Philip Melanct. to Castellio.

WHEN I considered the
Ornaments where
with you are endowed, I could
not chuse but love you, though
we had no familiarity; and here
are many Wines, of the
honorable mention I do of-
ten make of you among my
Friends.

Handwritten text, likely a signature or address, including the name 'Castellio' and the date '1563'.

(1)

A

CONFERENCE OF FAITH.

The Persons

LUDOVIC and FEDERIC.

The Argument.

What it is to believe in God : What is the Virtue either of Worldly or of Divine Faith: What are the Impediments of Faith: By what means a man may be able to hate himself, and to renounce himself by Faith, and by the Spirit to kill the deeds of the Flesh. In sum, He that believeth in God, and in his Son *Jesus Christ*, is able by the Virtue of that Faith, and by the Holy Spirit, to mortifie his Flesh with the Lusts thereof, and to serve God in Spirit and in Truth.

07

A 4

LUDO-

LEUDOVIC. I have willingly heard
 you both yesterday and to day, your
 discourses, Federic, and I have learn-
 ed out of them many things wherof
 I was ignorant, and that especially
 now of me, which you shewed, that
 God commands nothing which cannot
 be done. For I was persuaded before,
 as it is continually heard and taught,
 that we are not able to obey Gods
 Will, which persuasion surely
 (that I may disguise the truth to you,
 Federic) made me stand in my quali-
 ties, so that I never put my whole
 strength and heart to obey him.
 FEDERIC. And I have found
 the same by my Experience, Leu-
 dovich, nor could I apply my self truly
 and seriously to obey, before I had
 believed it possible for me to obey.
 Whence I learned this force and
 vertue of Faith. For Faith drives
 a man to the firm and resolution
 O D U I + A to

to obey. To which study afterward, when aid from Heaven is added, a man is enabled to do what he believes possible to be done by him, and so is saved by obeying, as before he was lost by disobeying. But 'tis a small matter to believe obedience is possible, unless you know also the way, by which you may be able to obey, without which obedience no man can be saved. I would have you assure your self, *Ludovic*, ours and others Disputations are (that I say no worse) unprofitable, except they bring us to obedience, and to the new man.

Lud. These things are true, *Federic*, therefore to the End I may reap some profit from our Conference, I entreat you, shew me by what way I may be able to obey God, since by this your Speech of the possibility of it, I have conceived a desire of Obeying.

Epistle

A

S

Red

Pat. O my Ludovic, would to God I my self were truly obedient, that I might lead you to obedience as it were by the hand. Now it cannot be that I should lead you further then I have gone my self.

Lud. Yet I believe (and methinks I see it) that you have made further progress than I; wherefore, pray shew me the way, at least so far as you have proceeded.

Pat. I will gladly do it, Ludovic, as I am able, God being my Guide. But I fear least the difficulty and roughness of the way may deter you.

Lud. Be not afraid. I hope I am ready for all things, though difficult, so that I may come whither I desire.

Pat. I pray God to confirm in you this Will, and bring you to perfection. To begin therefore: Do you know what the Author of the
Epistle

Epistle to the Hebrews hath writ-
ten: That without Faith it is impossi-
ble to please God.

And therefore it is first of all ne-
cessary, that you believe in God, if
you will be saved.

And Gods other fore, Federico, no
other things, for as I said, I have
ever from my childhood believed in
God, and truly I thank God for my
faith, I am glad, which is written
in Gods word, that I am saved.

For indeed, that is easy to be
said, and so they are commonly
perswaded: but at least it be said
rather rashly, and of custom, than
sincerely. For I sometimes also
have believed the same, many of
my self, and others: but when I
came to Examine, I saw how far I
was from it.

And you say, how can I
have no Faith?

And

Fed.

Wid. Ladonia, I do not think that you have no Faith, but I think you have so little, that it cannot be truly called Faith, or such as can save you. I bid it may be not satisfied in having said you are ready for all things though difficult, it is fit, you should suffer this heat, that I may show you have not that, wherewith you suppose your self to abound. And indeed the first step to the knowledge of the Truth, is to unlearn Error: otherwise, there will be no place for good Seed, where all is full of Thorns. Well, then, that we may examine your Faith. When you were a Child, *Ladonia*, did you believe in your Father? or did you have believed?

Lud. What do you mean by believing in my Father? or how can I come to examine?

Fad. To have him truly for your Father, and depend wholly upon him.

Wid. Ladonia
Lud.

Lud. I did believe in him certainly, but not of himself.

Fed. Therefore if you had need of any thing, as Shoes or Coat, or Bread, you did run to him alone, and doubted not of his good Will toward you.

Lud. No more than I did of my own.

Fed. Then if any ill happened to you, you lookt only to him.

Lud. I did so.

Fed. And if he promised you any thing, you doubted not of his fidelity and performance.

Lud. No more, than if I had been thing promised in my own possession.

Fed. You were then not solicitous about his Office, but your own only.

Lud. Yes, for true.

Fed. Moreover, if he either commanded you any thing, or did any thing himself, whereof you were

Father.

a Child knew not the reason, for which seemed to you absurd, nevertheless you did it, and not doubtingly enquired into his doing.

Ed. It is so indeed. For when at home were brought fresh Grapes, and he had me tread them with my Feet, it seemed to me absurd, to tread upon such fair and good Grapes, which I would rather have been preferred to eat. But because it was my Father, I thought he commanded not without a cause, therefore I obeyed. Also when my Father sometime pruned his Vines, and Grafted Trees, it seemed absurd and unreasonable to me, that the Branches were cut off, which had so much fruit, and which seemed fit to bring forth more. But always this thought was in my mind: unless this were good, my Father would not do it. Moreover, I have seen him do it many times, and yet he has brought forth much fruit. Now let us come to God: may you believe in God your Father,

Father, and so you call upon him:
Our Father which are in Heaven.
 It is right therefore, that you should
 certainly depend no less on him,
 than you depended on your Fa-
 ther. Therefore if you want any
 thing do you fly to God alone, nor
 doubt at all but he will bountifully
 supply you with all things. Why
 do you stick at it? Why do you not
 answer, *Lord, we?* Confess the
 truth, nor let a vain carnal fear
 move you, which is wont to keep
 men from confessing their faults,
 because they are afraid, lest he
 to whom they are to be confessed
 be alienated in mind from them,
 as vicious, or have them in less re-
 spect. You are in no such danger
 with me. For I cannot be alienat-
 ed from any one for those sins,
 which I do not have in my self,
 and do not know, and do not know
 they are in others, unless they have
 already

already gotte through the way,
 which certainly, you and I have
 not gone through. Neither will
 esteem you the less, if you confess
 with your mouth before a Friend,
 what I know you confess in your
 mind already. *Lad.* O my Federie, I am ashamed
 to confess, but shame is so be swallowed
 and I truly am of, and very vehemently
 solicitous and anxious about
 necessary things, least Bread, or Wine,
 or other things shall me; especially
 when I see I have little Money re-
 maining, and have no ready way to
 get more Money, to whom they are
 due. But if you have your Purse
 full, or if you have any ready way
 of supply, then you have no solli-
 citude at all, or surely less. *Lad.* I am
 afflicted. You must therefore to your
 Money, or to your Industry, more
 than to God, in order to it. *Lad.*
Lad.

Lud. *It is so certainly.* You have
Fed. But when you were a child,
 you trusted your Father only.

Lud. *Yes.* **Fed.** You see now, you do not
 believe in God, but in your Money,
 and in your industry. I think these
 words seem to you violent, that
 you can't deny, and yet doubt, or
 are ashamed to quickly to confess.
 But compel your self, **Ludovic,** ma-
 ny things are to be learned, which
 be hid in our hearts, and we must
 come to the very root, unless that
 be plucked out, we cannot be safe.
 Let us proceed. In adversity, what
 say you **Ludovic,** is not your mind
 somewhat troubled?

Lud. *Is very much.* I am not pa-
 tient in adversity, and turn my mind
 every way to all human remedies.

Fed. What do you concerning
 things promised? God hath pro-
 mised you, that he will supply you
 with

with all necessities for life, If you first seek the Kingdom of God and his righteousness. Do you certainly believe his promise, so that you are no more doubtful of his truth, than you were of your Fathers in your Childhood?

Lud. Truly I am very sure of it. **Fid.** But if *Herriens* *Rough* *Lib* your neighbor, a Rich man, and (as he is accounted) an honest man, had promised you three hundred Crowns, you would for some years be freed from that sollicitude.

Lud. No.

Fid. Now God hath promised you not three hundred Crowns, but all things necessary, and you distrust, and are sollicitous.

Lud. You say true.

Fid. Therefore you believe in God less than in, I will not say your Father, but *Herriens* *Rough* *Lib*

Lib

Lud.

Lud. *I am forced to confess the Truth.*

Pea. And yet men may either through their falsehood or inability, not stand to their promises; neither of which falls upon God. Wherefore by your distrust in God, you falsely accuse him either of want of Truth, or want of Power.

Lud. *Thou art.*

Pea. But if you do not trust God for the food of your body who hath never yet failed you, can you trust him for a Blessed and Eternal life, whereof as yet you have never tasted? For weigh the matter thus. If the King should now send a Messenger to you, by whom he would adopt you to be his Son and you believed it, in what manner would you behave your self?

Lud. *Verily, I should value all that I have as nothing, and as here a stranger, have my mind already at Court.*

Court. For such a thing happened to me in my Youth. Being in a very mean condition, I was called into the Family of a certain Noble and Wealthy man. Whereupon I found my mind so changed, that I had no such thoughts as I had formerly, nor was troubled with any such care and solicitude as before: yea, when money was to be sent me from my Parents, I sent them word they need not send it: for I should hereafter want no money. In short, I formed in my mind the bravery of the House, and place, and persons, where I should dwell, which yet I had never seen.

Fed. I believe you Ludovic: for I have had the like experience in my self. But what if you had not believed that messenger?

Lud. I had continued in the same state I was in.

Fed. And what if one had seen you

you remaining in that state, would he not easily have affirmed, you did not believe the Messenger.

Lud. *Easily.*

Fed. Now let us come to the purpose. God hath promis'd to those that love Him, such good things as neither Eye hath seen, nor Ear heard, nor the Heart of man comprehended. Let us, *Lodovic*, confess the truth here also. Should we not, if we did verily believe this promise, be so carried in our minds to Heav'n, that no earthly care should trouble us, no solicitude or vexation touch us.

Lud. *Yes certainly.*

Fed. Now, when we rejoyce in gain, grieve in loss, are sorely affected and dejected with disgrace, exult and are glad of honor and pleasure, all which are earthly things; is not this a plain Argument,

ment, that we do not believe Gods promises, but cleave to an earthly inheritance.

Lud. *It is.*

Fed. What if God should promise us something which might seem impossible, as to *Abraham*, to whom in his Old Age, by an Old and Barren Woman, he had promised a Son?

Lud. *Surely I fear, we should not believe him.*

Fed. And yet *Abraham* was the Father of the Faithful: So that if we would be Saved, we have need of such a Faith as *Abraham* was. Thus much for belief in the Father. If we come to the Son, I fear we believe much less. For I do not mean the Faith, which many think of, to believe that *Jesus* hath done and suffered the things that are Written of him. For this Faith the Devils also

also have. I speak of a true and lively Faith, the mighty Faith, to which all things are possible, which can even remove mountains of which the Lord saith, *Mark 16.* These signs shall follow them that believe, In my name shall they cast out Devils, they shall speak with new Tongues; they shall take up Serpents, and if they drink any deadly thing, it shall not hurt them. They shall lay Hands on the Sick, and they shall recover. Do these signs follow your Faith, *Lodovico*?

Lud. Nothing else.

Fed. Therefore you have not Faith.

Lud. But they say that there is no need of Miracles now.

Fed. Neither do I require them now, nor were they then the works of all men. For *St. Paul* writes, *I Cor. 12.* There are all kinds

of Gifts, of Powers, of Operations, all these

of

of Healing? Do all speak with tongue
 But I require that which St. Peter
 exalts, *Add*, faith He, to your
Faith Vertue. Surely it is neces-
 sary that the Faith of every man,
 and of every time, have Vertue,
 if it be joynd with Love. Which
 that you may the more easily
 understand, consider what is the
 Vertue of Worldly Faith. A man
 believes Riches to be good, and
 that he can attain to them by
 Merchandize. Therefore he leaves
 at home oft times a beautiful and
 beloved Wife with tender Chil-
 dren, and ventures upon great
 perils of wayes, Robbers, and the
 Sea, and suffers intollerable la-
 bors, that he may fetch those be-
 lieved and beloved Riches, even
 from the farthest parts of the
 World. Such vigor and strength
 doth his Faith beget in him. For
 unless he did, believe he would not
 venture.

venture. Thus it may be said: This man was enriched by Faith. What shall we say of Letters? A Child believes Letters and humane arts to be an Excellent thing, and worthy of his greatest pains. Therefore he falls to his Study with all his might, night and day, endures poverty, cold, and what not? That he may attain to that which he believes to be good. What do Soldiers? To obtain victory and spoil, what kind of hardship do they not undergo? How many nights do they keep Watch? How often are they distressed with Famine, so that they eat Mice, Horses, yea their own Shoes, and afterwards glory in it? Whence have they so great courage? Whence, but from Faith? For they believed that to be good, which they desire. What do Huntsmen? Do they not often pass

B

whole

whole Winter Nights under the open Air, when the Cold is so great that it breaks even the Stones? What do Lovers? What evil do they not bear most cheerfully to please their Mistress? and account themselves happy in suffering for her. Moreover the same vertue and force of Faith is seen, not only in single Persons, but in Nations also. For, whence do either the *Italians* so easily abstain from Drunkenness, or the *Helvetians* are so constant in Battles, that they had rather dye than flye? Truly from hence, that they are verily perswaded they ought to do so. And had they so perswaded themselves in all vertues, they would be as excellent in all. Many other things of this kind might be Collected. Such is the force of Faith working in the Hearts of men. Let us now
examine

examine our Faith, and see whether the Spirit of Christ dwell in us. Christ pronounces them blessed, who hunger and thirst after Righteousness; and hath commanded us to lay up our Treasure in Heaven. Go you now Ladies, do you feel in your self so great a thirst of Righteousness, as you have felt of Water sometimes? Or so great a desire of the Kingdom of God, as the Covetous man perceives he hath of money? Do you watch day and night, that you may please God? Have you ever bestowed a whole year or two, upon the Study of Piety?

Lud. *Nothing less.*

Fed. What say you for the bearing of injuries? What strength have you? If one strike you on the right Cheek can you turn the left? Can you Bless him that

Gurseth you? Wish well and Pray for him that revileth you? Endeavor his safety, who plots your destruction.

Lud. Indeed I am very far from it.

Fed. Therefore you do not believe in Christ. For if you did believe, you would obey his Commands.

Lud. But I did not refer Faith to this obedience.

Fed. What manner of Faith then did you conceive?

Lud. A belief of the free mercy of God, exhibited to us in Christ.

Fed. To what purpose then, did you think the Precepts of Christ are.

Lud. To admonish us of our infirmity, who cannot perform the things we ought to do; that so we might wholly depend on Christ, who hath performed them for us, and

and will communicate his performan-
ces to us.

Fed. The Appſtle alſo, *Ludovic*,
trufteſt in the free mercy of God,
and nevertheleſs obeyed the Pre-
cepts of Chriſt. Neither do I place
our ſafety in our obedience and
works, but in the free mercy of
God. But this I ſay, if a man
doth truly believe in the free
mercy of God, he doth obey the
commands of Chriſt. And if a
man doth only believe the free
mercy of God, and doth not alſo
believe his Precepts, threats, and
promiſes, and all the words of
God, his Faith is lame and in-
valiſd: For the compleat and mighty
Faith, is that by which they ſub-
dued Kingdoms, wrought Righte-
ouſneſs, attained the promiſes,
and performed things worthy of
every conſidering mans admirati-
on. *Heb. ix.* For he doth not

verily believe in God, who only promiseth unto himself safety from his free mercy (such was the Faith of the Jews, and still is) but who doth also so fully believe and assent, not unto some, but unto all the deeds and sayings of God; as you said, you believed your Father when you were a child; or as we said of Covetous, Luxurious, Ambitious men, which have a Faith not dead and lazy, but Efficacious and active, never resting until it hath attained unto the things desired. Such is the true Faith in Christ, which worketh by charity. Such a Faith if a man have not, he falsely boasteth himself of Faith. Therefore, whereas men commonly challenge to themselves Faith, when they do nevertheless live in all kinds of wickedness, they Lye, nor have they a lively, but a dead Faith, which,

which does no more deserve the name of Faith, then a dead man the name of a man. Christ himself sufficiently shows, this is not Faith, when he saith, he shall not find Faith on earth at his coming: And when to those that say, Lord, Lord, have we not cast out Devils in thy Name? Done Miracles? Hast thou not taught in our Streets? He shall answer I know you not. *Depart from me ye workers of Iniquity.* Really, he will take those alone for Faithful, who are well doers and obedient. For they alone have true Faith, of whom it is Written: *These are they which keep the commands of God, and the Faith of Jesus, Rev. 14.* But *Ludovic*, if you have not that Faith which may make you Righteous, that is, chaste, humble, benign, liberal, and endued with the rest of such Virtues, see

how far absent you are from shewing those Miracles which Christ hath said should be the signs of Faith. I do not here mean Corporal Miracles given for the Planting of the Churches Faith: But this I require, that the Believer in Christ beget in others the same Vertues which Christ hath begotten in him; that is, that he make of Drunkards, Sober men; of Riotous, chaste; of Angry, Milde; and of Unjust men, Righteous. For this is to cast out the Devils of Luxury, Avarice, Anger and the rest. Likewise that he speak with new Tongues, that is, fiery and burning, which no man may be able to resist; such as is the Tongue of them, who speak not what they have read, but what they have seen with their Eyes, heard with their Ears, touched with their

their hands; that is, what they find thoroughly Imprinted on their Hearts, and believe as surely, as you do surely believe, either that it is now day or that it will anon be night. By these Tongues they are able truly and effectually to comfort the afflicted, to encourage the tender, to give hope to the despairing, to strengthen the weak, to give counsel to the doubtful, and to perform other things of this sort, which I much prefer before the doing of external Miracles, and pertaining only to the Body. These things if one hath not himself, nor can bestow on others, truly I see not by what right he may challenge unto himself Faith, except that perhaps, which the Devils also have, who believe there is a God and tremble *Mat. 2.* But I speak of true and justifying Faith, which makes

a man partaker of the Divine Nature, and renders all things possible unto him. I have shewed above how great force Faith hath in human affairs. The same we may perceive also in Religion, whether false or true. The *Turks* believe they ought not to drink Wine. The *Jews* believe they must abstain from things forbidden by the Law, they do abstain. There are found some men, who pine themselves away with long Fasting; some that Scourge their bodies, I will not say severely, but indeed most cruelly, fetching blood: Some that for Religion sake undergo very long pilgrimages, wherein they endure beggary, and many other evils and dangers. What shall I speak of them that have castrated themselves? What of the Circumcellions who (as 'tis related of them) that they

they might be Martyrs, and make other men also Martyrs, killed themselves with many kinds of death, and perswaded others to do the same. And all these things they did by Faith. For had they not believed they must be done, they had never done them. In a word, whatsoever almost men believe ought to be done, they are able to do. Now, if their false Faith, and not only not founded in the command of God, but plainly contrary to Gods command, hath so great force; I pray what will not the Faith be able to do, which is both commanded by God, and procured and confirmed by him. Shall the Spirit of God have less strength in man than the Spirit of Satan? Shall Darkness have more power than Light? You see what was the power of St. Pauls Faith, 1 Cor. 4. *Even unto*

unto this present time, we both
hunger and thirst, and are naked,
and are Buffeted, and have
no certain dwelling place, and
labor working with our own
hands, 2 Cor. 11. Are they Mi-
nisters of Christ? I am more: in
labors more abundant, in stripes
above measure, in Prisons more
frequent, in Death often. Of
the Jews received I Forty Stripes
save one. Thrice was I beaten
with Rods, once was I Stoned,
thrice I suffered Ship-wrack, a
night and a day have I been in
the Deep. In Journeying often,
in perils of Waters, in perils of
Robbers, in perils by my own
Country-men, in perils by the
Heathen, in perils in the City,
in perils in the Wilderness, in
perils in the Sea, in perils among
false Brethren: In weariness and
painfulness, in watchings often,
in

'in hunger and thirst, in fastings
 'often, in cold and nakedness.
 'Besides those things which are
 'without, that which cometh up-
 'on me daily, the care of all the
 'Churches. Who is weak and I
 'am not weak? Who is offended
 'and I burn not? This, *Ludovic*,
 this is that omnipotency of Faith,
 wherewith being Armed he was
 able to do all things by Christ
 who gave him strength. And if
 we have the same strength to
 obey, then we have reason to
 ascribe unto our selves the same
 Faith: If not, let us not perswade
 our selves we have that which
 we want, least we be like him
 who Dreams he hath found a
 Treasure, and being awaked hath
 not a farthing.

Lud. O my Federic, I indeed
 have been in a Dream, that I abound-
 ed in Faith, and now being awaked,
 with

with your words, I see plainly, that I and all the World are utterly void of it. For I neither feel in my self that power of Faith, nor find it in the World.

Fed. That you are void of Faith, *Ludovic*, is a thing indeed worthy of sorrow; but being so, you see you are such, in this case you are not only not to be sorry, but to rejoyce. As a Disease is ill, but the knowledge of the Disease is good: for it cannot be cured unless it be known.

Lud. By what means then, or by what Medicine, may this Disease of my unbelief be cured?

Fed. The Impediments of Faith are to be removed.

Lud. What are they?

Fed. That you have heard already of me in our former Conferences; but because you have not well understood it; being perhaps

haps new to you, (we are wont not to retain words nor things which we understand not.) I will declare it more plainly. Attend; what think you to be the reason that no man is admitted at a Tryal to be a Witness in his own Cause.

Lud. *Because all men love themselves: and therefore will always either speak for themselves, or at least not against themselves.*

Fed. You say right. But if they will not speak against themselves, neither are they willing to hear what is spoken against themselves. For truth which is contrary to them, doth not less displease them in the mouth of another, than in their own mouth.

Lud. *So it is.*

Fed. And what they do not willingly hear, they do not willingly believe. For no man is willing to believe the things which he

he is unwilling to hear. No man easily believes what he would not. And almost all do easily believe what they would. I will give you Examples. If one should say, that the Goods of Christians ought to be common, whether would more readily believe this, the Rich or the Poor?

Lud. *The poor.*

Fed. Why?

Lud. *Because the poor should loose nothing by it, but rather gain.*

Fed. What would the Rich?

Lud. *They would hardly, or not at all believe it, because thereby they should become poorer, which they would not.*

Fed. What if one denyed Souls to be delivered out of Purgatory by saying Mass? Whether would more hardly believe it, the Priests, or the Lay?

Lud. *The Priests: because by that*
opi-

opinion their profit would be diminished.

Fed. What if one should say Usury is unlawful to Christians? could that be perswaded to them that live and grow Rich by Usury?

Lud. Scarcely.

Fed. And what if a man Teach this Doctrine, that men are not to be put to death for Religion, whether would be more apt to believe it; They that have Authority with the Magistrate, and are themselves Divines, and persecute or desire to persecute others, or they that are contrary to them.

Lud. They that are contrary to them. For I have known some Divines, who when they wanted that Authority and were infested for Religion, have taught that for Religion no man ought to be infested: the same having gotten Wealth and Authority,

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thority, have both taught and done quite otherwise.

Fed. You see then, that self-love is an impediment of Faith. That is, men do not easily believe what is contrary to that they love.

Lud. *I see it clearly.*

Fed. Let us now consider, if the same be the Impediment of our Faith in Christ. In the Institution of Christ there be Histories, Promises, Precepts. Almost all believe the Histories and Promises, wherein no duty of man is required; nor do any Controversies among Christians arise, whether Christ hath done the things that are related of him in Holy Writ, or hath promised the things that are therein contained. But the Precepts, why do so few believe them?

Lud. *Do fewer believe the Precepts than the History or Promises?*

Fed.

Eud. Do you doubt? First, that which the Masters are wont to teach in General touching Gods commands; that they are not delivered that we should keep them, but that we should acknowledge our infirmity; what is it else, then to derogate Faith from his commands and not to believe them? For when the Lord hath said, *All things are possible to him that believeth*: And St. Paul, *I can do all things through Christ that strengtheneth me*; Certainly, who soever doth not only not obey the Precepts, but believes it impossible for them to be obeyed, he does not truly believe the Precepts. Whence it follows, that how few soever they are that obey the Precepts (and they are very few) so few they are that believe the Precepts.

Eud.

Lud. But that which you say, All things are possible to him that believeth, seems to have been spoken, not of obedience, but of miracles.

Fed. 'Twas spoken in General of all the works of Faith, which we have discoursed of before, acknowledging that place out of the Epistle to the *Hebrews*, The Saints by Faith have subdued Kingdoms, wrought righteousness: For to work righteousness certainly is the act of Faith. Moreover, if it were Gods pleasure, that by Faith miracles might be wrought, which yet are not necessary to mans Salvation; much more would he have obedience to his commands possible by the same Faith; since without obedience man cannot be saved; and besides it being not more difficult to obey, than to do miracles; and to obey being

being the duty of all Believers, to do miracles not of all, as afore we have demonstrated.

Lud. These things are true, Federic, but there remains one thing which I desire you to Explain for me. You have said before, that almost all believe the History, not the Precepts. But if men did believe the whole History of Christ, and especially the Resurrection, the rest also, as I think would be believed. No doubt if men did believe that Jesus Christ is Risen, they would believe withal, that he is truly the Son of God, and so believe all his sayings likewise. For this cause (St. John saith) These things are Written, that ye might believe that Jesus is the Son of God, and that Believing ye might have life through his Name.

Fed. When I deny that they believe his Precepts, I would not have

have it so taken, as if they believe not that he hath given Precepts, and given them well, so is worthy of the Son of God: but whereas they believe the things he hath commanded, either not possible to be done, or not necessary, or else interpret them amiss, and according to their own will, not according to the mind of Christ, I say they do not believe his Precepts, that is, not believe them well. Which that you may the more easily understand, I will bring an example. When God having brought the *Israelites* out of *Egypt*, commanded them to invade the Land of *Canaan*, did they believe God commanded it?

Ans. Yes surely: otherwise they would never have sent their Spies into *Canaan*.

Fed.

Fed. Why then did they not obey?

Lud. Because they did not hope the Canaanites could be overcome, nor think that God had brought them out of Egypt to possess Canaan, but miserably to perish in the wilderness.

Fed. Therefore they did not believe Gods commands according to Gods mind, when his mind was, that they should invade and subdue the Canaanites.

Lud. You say the truth.

Fed. Therefore they did not believe well.

Lud. Not well.

Fed. Are they then to be called Believers or Unbelievers?

Lud. Unbelievers, in that respect.

Fed. Directly Unbelievers, *Ludovic*, for God calls them Unbelievers in these words, *Numbers*.

14. *How long will this people provoke*

voke me? And how long will it be
e're they believe me, for all the signs
which I have shewed amongst them?

Now if these be rightly named
Unbelievers, they may also by
the same reason be called so, and
said not to believe the Precepts
of Christ, who interpret them no
better than these *Israelites* did the
commands of God. For Christ
hath shewed us as many miracles,
as *Moses* them; as seriously com-
mands us to subdue our sins, as
they were commanded to subdue
the *Canaanites*: nor are we less
contumelious and diffident in re-
spect of Christ, if when he com-
mands us and promiseth strength,
we deny it possible to subdue our
sins, then they were in respect of
God, while they deny it possible to
subdue the *Canaanites*: nor do we
less offend against the mind of
Christ, while we say, what Christ
com-

commanded he did not command,
with a meaning that it should be
done, or be possible; then they
while they drew the meaning of
God another way from the sense
of his plain words. Wherefore
in that I deny them to believe
the precepts of Christ, I do them
no wrong. As to the place of
St. *John* cited by you, it is to be
understood, as if one had said
then to the *Israelites*: God hath
done these miracles for you in *E-*
gypt, that ye may believe him,
and believing come into the rest
of *Canaan*. But they came not
all thither though that was the
mind of God; for some of them
hardened their hearts. Which I
would it were not so in Christ.
We see it is so, and that it may
not be so, the Author of the *E-*
pistle to the *Heb.* admonisheth,
citing that of the *Psalms*: To day if

C

you

you will hear his voice, harden
not your hearts, as your Fathers
did, hardened their hearts. There-
fore to return to our purpose,
whereas those things are by them
so studiously selected to believe,
which God is to do, and those
refused which belong to the Du-
ty of man, I pray, what a thing
is this? The beneficence and grace
of God which bringeth salvation
to all men hath appeared: How
gladly is this received? But that
which follows, teaching us to de-
ny ungodliness and worldly lusts,
and to live soberly, righteously
and Godly in this present world,
how few do embrace this? Most
men believe this is so performed
by Christ, that it is unnecessary
for us to perform it. Again, Ble-
ssed is the man to whom the Lon-
don doth not impute sin. This all
men easily believe: But that which

is subjoined, and in whose Spirit there is no guile, this they believe is not possible to be attained. Again, there is no condemnation to them that are in Christ Jesus. This is pronounced with full mouth, for 'tis a most sweet sentence: *But this, who walk not after the flesh but after the Spirit* is bitter and believed by very few. Briefly, men easily believe, we shall now with joy, but if you say we must sow in tears, this part they cast upon Christ. Hence it is, that false Prophets, because they preach pleasing things, and either feign pleasing promises of God, or apply them to such, to whom they do not belong, easily find credit. When the true Prophets, because they urge the threats of God, and reach the truth severely, have place among the fewest, as *Esay* exclaims, Lord,

who hath believed our speech? These things being so, it is manifest, *Ludovic*, that men are hindered from believing the truth by the love of themselves. But, if self love were quitted, they would believe nothing so easily, as Truth; being naturally enclined to truth, and owning it presently as our ally, if there be no impediment. Wherefore 'tis necessary, *Ludovic*, if you are willing truly to believe truth, that is God, you must lay aside self love, or rather conceive the hatred of your self.

Lud. O *Federic*, you persuade thus, but 'tis no small matter to hate one self, nor do I see the way to attain unto it, nor know whether I can do it, so much do I love myself.

Fed. I know, *Ludovic*, it is a very difficult matter, and above human

humane strength, but here we ought to remember what the Lord said of *Sarah*, when she could not believe she should be great with Child, is any thing to hard for the Lord? What is impossible to man, is possible to God, and under his conduct nothing is to be dispaired of.

Lud. I beseech you therefore, shew me the way whereby I may attain unto it.

Fed. I will do so, if God please: Lend me your ear. If I had a servant most pleasant, kind and officious, and one who provided dainties for my pallate, but mixed with poyson to take away my life, and you knew it, *Ludovic*, who love me, what would you do?

Lud. Verily, I would wish all speed and diligence advise you to take heed of tasting these dainties,

ye having that servant, for which
would secretly take away your
life.

Fed. What if I should say, I am
delighted with the obsequiousness
of my servant, and the daintiness
of the dish?

Lud. I would answer, ye
do value so much the present
joy, as to lose your life for it.

Fed. What if your friend were
in love with a flattering and painted
harlot, one infected with the
French disease, and you knew
what would you do?

Lud. I would tell him of the
disease, and so much as I am able
dissuade him from her company.

Fed. What if he said, I am
delighted with her?

Lud. I would answer, Fishes
are delighted with the bait: But
a fish, to buy so little pleasure
so great pain, or rather with death.

Fed.

Fed. What if he say, I cannot
chose but desire the pleasure.

Lud. I would advise him, that
if he cannot as yet quench his lust,
he would at least resist it, and not
obey it.

Fed. What if he obeyed it?

Lud. Then truly I should think
him more foolish than the brutes, and
worthy of any Evil. For Fishes,
Waters, Foxes, Kites, though very
hungry, yet if they either see or sus-
pect a hook, a snare, a trap, they
restrain from the prey.

Fed. You say well, *Ludovic*.
Thus then. Every mans flesh is
as it were a harlot, and that painted,
which allures and delights
him with her enticements, and
flatteries, drives him to sin and
detains him in sin, and at last casts
him headlong into the death of
his soul. Now man ignorant of
the poyson, embraceth pleasures

and gives himself to them. Then there comes upon him his friend truth minding him, that the wages of sin is death; and demonstrates the flesh, which the man took for his friend, to be his capital enemy. Wherefore if you desire to be saved, you must believe, that you have no enemy so pernicious as your self, that is, your flesh, which hitherto because pleasing, you have favoured and obeyed, you must henceforth, because noxious and deadly, hate and resist. Now if you cannot presently drive away the enticements of it (as indeed you cannot for they cleave fast) truth says to you as of old to Moses, Go into Egypt; for thou canst; I will be with thy mouth, I will enable thee to do what thou canst not. So truth speaks now to you, *Ladovic*; do what you are able, God

God will make thee do more then thou art able. For example: Thou sittest at a full Table, and hast eaten enough to renew thy strength, and to satisfie thy hunger: Then comes in some dish more delicate, made to provoke the appetite. Here thy flesh instantly riseth up and suggesteth to thee such a thought: It is a delicate mess; if thou eat of it, it will be pleasant. But the Spirit opposes the Flesh, and thus admonisheth. Take heed, *Ludovic*, of indulging thy pleasure, there is poyson in it. For first it callet off thy mind from God, then which evil no evil can be greater; for whereas no man can serve two Masters, thou canst not serve God and pleasure; because pleasure oppresseth the soul and draweth it down to the Earth, and separates it from God. Next, it

temperance hurts the body, so
that if thou hadst no soul, thou
oughtest even for thy bodies sake
to abstain from immoderate eat-
ing. I do not now require thee
not to be tempted with the al-
lurements of the Flesh, but not
to obey them. But if you deny
your self to have power, not to
obey them, you shall easily be
refused. Suppose a man did give
you one Floren to abstain from
such a dish, would you not ab-
stain? And will you not abstain
for the truth? Do not you think
truth is of less value with you,
then a piece of mony? or, sup-
pose one threatned you with a
blow on the face, unless you for-
bear; Sure you would forbear.
See, God threatens to strike thy
soul, and dost thou not abstain?
Dost thou not herein more high-
ly esteem thy soul, then thy bo-
dy

dy? I say the same of the rest. Thou wouldst fornicate, but because a Child is present, thou dost not; see, God is present, and thou dost it. Surely thou hast not so much regard to the presence of God, as of a little Child. But if thou abstainest for fear of humane punishment, and not of Divine, dost thou not prefer men above God? Thou art angry with one and wouldst beat him, but darest not for fear of the magistrate, why doth not the fear of God keep thee in awe? If thou dost esteem God as much as men, why does the fear of God less prevail with thee then the fear of men? Thou dost calumniate another, God sees thy calumny, and dost it thou? If men did see, thou wouldst not do it. Run through all things, *Lodovic*, whatsoever does more for the love or fear of men,

men, or of any other thing; then of God, he doth more believe in men than in God.

Lud. O my Federic, my conscience witnesseth to me that the things you say are right and true, and thence ariseth sorrow in my heart.

Fed. What, when we conferred about predestination, or free will, did you feel any such sadness?

Lud. None at all.

Fed. I believe you; Ludovic, for science brings no sadness, but rather gladness; being that, which leaves the old man unhurt. For although you know all mysteries, yet may you still serve the Devil. Now when we treat of renouncing once self, the Flesh is sensible, she must perish; and she doth as harlots use to do, when they are forsaken of young men, they
torment

torment them with desire, and by all meanes endeavor to retain them: So that harlot, the Flesh, which hath bewitched all men with the cup of her impurity, so often as she perceiveth a man willing to depart from her, vexeth him with desire, and leaveth nothing unassayed, whereby she may he'd him fast. Hence ariseth grief, as great as the love of the Flesh was. So likewise, if you must leave your country, such as your love to your country was, such will be your sorrow. Sin is our country (for in sin hath our mother conceived us) which without sorrow cannot be renounced. This sorrow is that cross of which he speaketh: *If any one will come after me, let him deny himself and take up his Cross and follow me. And if any man come unto me, and hate not his*

his Father, and Mother, and wife,
and Children, and Brethren, and
Sisters, and his own Life also, he
cannot be my Disciple. And he
that hateth not his Cross and fol-
loweth me cannot be my Disciple.
That you may understand what
the hatred of ones self is, and
what Cross it brings, weigh it
with the hatred of another. If
you *Ludovic*, should have one in
deadly hatred, how would you
be affected toward him, or what
would you do to him?

Lud. Truly I would heartily wish
him all evil; envy him all good,
grieve in his prosperity, rejoice in
his adversity. If one should tell me
any ill news of him, I should be
glad and receive the Messenger con-
tently, wish him kindly and remove
him. Further, I would have
do good to my enemies' children; and
I would have and do ill to my
enemies.

my friends. All the words and
deeds of my enemy I would watch
and carp, and by all possible ways
and means, yet often with my own
harm would I hurt him. Lastly,
I would kill him, if I could, not
with an ordinary but most cruel death,
and blot out his memory from the
Earth.

Ed. Now, I advise, turn this
hatred upon your self. For you
are your own capital enemy, and
ought to bear a capital hatred a-
gainst your self, not against o-
thers, who are not able to kill
thee, that is, thy soul. Where-
fore you must wish to your self,
that is, to your Flesh, all evil, e-
ven death it self, and envy all
good to it. You must grieve at
the Welfare and rejoyce at the e-
vil thereof. If any one bring you
ill news of the Flesh, you must
rejoyce in the Spirit, and reward
the

the messenger. Further you must devise and act all things against your self, which men use to do against such as they hate with an irreconcilable hatred, and never rest till the Flesh be destroyed. And because no man ever hated his own Flesh, as S. Paul saith, you must with all care make a divorce and put it from you, that it may be no longer yours, the Spirit being taken in the place, which hath no more agreement with the Flesh than fire with water.

Lud, O my Frederic, let me confess the Truth, you have seemed to me to speak stonely.

Fed. I believe it, Ludovic, and it must needs be so. But be of good cheer, and now begin to love me in the Spirit, because I am an enemy to your Flesh. For this is for your good, now
can

can you be safe, while your Flesh is living. Wherefore, *Ladovic*, take care as you tender your salvation, to hate your self and renounce your Flesh. And I will shew you an example of this renouncing. If one deliver himself up to you to be your servant, he renounceth himself, that is, his own liberty and will, so that henceforth, he serves not his own, but your will and pleasure. Often when he would sleep, he must watch, at his masters command: he must stay within, when he would go abroad; work, when he would play. In a word, he so looseth his own freedom, that if he be asked, what he is about to do, or what is his will, he answers what pleases the Master, in whose power he is. So it is with us, *Ladovic*, if we be Christ's, who hath bought us with a great price,

we

we are not in our own power
nor our own pleasure but Christ.
Therefore we ought not to do what
we please, but what pleaseth him.
And finally, For, if he being the
way, the truth and the life, sub-
mitted his will to the will of his
Father, so that he said, not my
will but thine be done: what is
fit for us to do, who are full of
errors and mistakes? Wherefore
when you are ready to be angry
without a cause, restrain your anger
as the command of Christ.
When you would indulge and
give your self to pleasure, you
must abstain and bear grief: if
you would be revenged, you must
forgive: if you would do evil to
any one, do him good: You must
weep when you would laugh, fast
when you would feast: bear dis-
grace when you desire honor, po-
verty, when riches. Lastly, you
must

must so depart from your own will, that if you be asked, what you would, you may answer, nothing but what Christ willeth. And all this you shall do by Faith: For unless you did believe, you would not do, really in Faith by which men do all things. Now, we must understand, what's meant by that saying of His, we must go from Faith to Faith. There is a first and imperfect Faith, whereby a man is driven to renounce himself: This being increased, the man persevering, becomes daily greater, till at length he comes to such perfection that he doth believe all Gods Words, precepts, promises, threats, as certainly as you believe: it will be day after night. Hence ariseth that Omnipotence, whereby he removeth Mountains, thus there is no pride so lofty, no avarice so great, no luxury

luxury so vast; briefly, no vice at all of such a magnitude, which this Faith cannot remove, pull down and destroy. But before a man can come to that complete victory, many sharp things are to be endured in the way, in renouncing himself, without which aspiring there is no attaining of that virtue: As a fig, or a grape comes not to his sweetness, but after sharpness. Now, *Ludov.* because I have not yet gotten the victory, but sweat in the combat of renouncing my self, and am yet far from the Crown, I will say no more of the victory, being a thing to me unknown. But in the sight if you will be my fellow Soldier, I will (by Gods help) give you the best assistance I can.

Lud. I truly, though my Flesh trembles and is afraid, am inclined by the Spirit of my mind, and re-
solve

selve to follow you. For I see there is no other way of safety, then for a man to go forth of his own Nature, that he may put on the nature of Christ, and to take care, study, contend and sweat, that he may restore the image after which we were created. Therefore to Gods glory be it, and to my salvation, at this instant I give up my self, to be your companion in this way, under the conduct of Almighty God.

Fed. And I give thanks to God, for the good resolution he hath put into your heart, praying him to finish the work he hath begun in you, and bring you to this, that as you have served unrighteousness, so you may be henceforth the servant of righteousness. Which he will do undoubtedly, unless you grieve, and by disobedience reject his Spirit. Last of all, I advise you to have a rich Faith, being

being you believe in him who is
rich in mercy. Very often have
men offended, by too sparing and
narrow a belief of Gods power
and goodness. *Abraham* and *Sarah*
were reprehended for laughing,
as if it were ridiculous for God to
promise them a Son, being both a
god and *Sarah* barren. *Zacharias*
the father of *John Baptist* is struck
dumb for a time, because he be-
lieved not the Angels word. We
truly are more prone to imitate
the weak Faith (not to say incred-
ulity) of many men, then to be-
lieve with a rich Faith and com-
pleat. Why doe we not rather fol-
low them, who dared to believe all
things? *Elisha* was bold to ask,
Holy Spirit to be doubled on him,
a great matter by the testimony of
Elisha himself, yet he obtained it.
So sure it is, no Faith can be so
great, but the benignity and pow-
er

er of God is greater. All things (saith he) are possible to the believer. And whatsoever ye shall ask, believe you shall obtain, and you shall obtain it. Remember that saying of *Elizans* who bespeaks the poor Widow thus: Go borrow vessels of thy neighbors, as many as thou canst, God will fill them all. So let us, *Ludovic*, do our Endeavor and get a faith capable of all good things, and let us confidently believe, God is willing and able to make us love him with all our heart, all our mind, all our strength, and will out of his goodness give us all things more abundantly then we can conceive, in the name of his Son Jesus Christ our Lord: To whom be all Honor and Glory and Dominion for ever and ever.

Lud. Amen.

The first of these is the fact that the
 government has been unable to
 maintain a stable currency. The
 value of the dollar has fallen
 sharply since 1929, and this
 has led to a loss of confidence
 in the government's financial
 policy. The second is the fact
 that the government has been
 unable to maintain a stable
 budget. The government has
 run a large deficit for many
 years, and this has led to a
 loss of confidence in the
 government's fiscal policy. The
 third is the fact that the
 government has been unable to
 maintain a stable foreign
 policy. The government has
 been unable to maintain a
 consistent policy towards
 other nations, and this has
 led to a loss of confidence in
 the government's foreign policy.

Sebastianus Castellio

T O

Bonifacius Amerbachius

A

Famous Councillor.

BEing the admirable frame of
 Heaven and Earth, and the
 perpetual vicissitude of Night and
 Day, do continually set forth the
 Praises of God All-mighty and All-
 merciful; nor is there any Nation
 of the World, that doth not hear
 the Speech and Doctrine of them;
 it followeth, that the God, who is
 Maker and Governor of this Uni-
 verse, ought to be Worshipped and
 Praised by all Men every where.
 And, had not men degenerated from

D

that

that goodness of Nature, wherein they were created, they might have learned Piety and Religion, from this making of the World, and from so great and perpetual benefits of God towards them; but because, being corrupted by the transgression of the first man, they run headlong into all Sin, and so unto Death, it pleased God, (in opposition to this license and mischief) to deliver a Law of Holy living, which whosoever would obey, they might avoid the evil of Sin and punishment, and attain unto a happy life.

Now, because that Law, neither was extant among all Nations, nor was able (through their obstinacy) to retain the Israelites, to whom was given, within the compass of their duty; God at last sent his Son into the World, who might take away the Partition Wall, and spread his Gospel amongst

mongst all Mankind, and Redeem
us by his Blood, and by the in-
stinct of his Divine Spirit sweet-
ly draw us into the right and the
good way, and so conduct us to bless-
edness eternal.

Wherefore; being obliged by
so great beneficence of God, 'tis
not only commendable, but (if
we would be Saved) necessary for
us to bear grateful Minds, and
to our power answer his benefits by
doing our duty to him. And our
duty is (as Christ our Master and
Saviour hath taught us in Brief)
to love God with all our Heart,
with all our Mind, and with all
our Strength, and to love men as
well as we love our selves. And,
whereas it is the part of humane
love, to do good to all as you are
able, and to hurt none; Divine
love, because we can do no good
to God, exacteth at our hands,
D 2 that

that every day we be employed in celebrating his goodness, and Singing Praises to his Name. Whosoever is endued with this Love, is carried unto God with such a strong inclination and desire, that he esteemeth Riches, Honors, Glory, (for which others do and suffer all things) nothing worth; and is so much delighted in God's Law, that he Meditates upon it Day and Night, thinking all time lost, which is not bestowed upon him, from whom all good things descend.

If this were deeply fixed in our minds, surely we should not lay out so great a Portion of so short a life upon those Arts and Matters, which do so little conduce either to the Glory of God, or the profit of Mankind; but not do it our selves wholly to this heavenly Philosophy, or Sophy rather, that is, to Wisdom. For indeed, this Discipline

is not (as some imagine) such as cannot be well learned without the aid of profane Letters. It were absurd, if not impious, being profane Wits (whose Authors were not only ignorant of God but most of them evil men) can be without this Heavenly Doctrine, to say, the Christian Doctrine cannot consist without them, whose Masters pronounceth St. Paul foolish and unlearned. For, as God would have nothing in the Sacred Books which is not pertinent to his Worship; so is there nothing wanting, which is pertinent. We must not believe a Master infinitely perfect to have furnished us with maimed and imperfect instructions.

Yet I say not this, as if I thought the use of profane Letters were to be laid aside; for if one learn in them the Nature of things,

and the actions of men, to this end
 that he may adore and Honor
 God, the Author and Governour
 of them, he does well, in my
 judgment, and seemeth to be con-
 versant, not in a profane, but
 a Sacred work: because he so fol-
 lows that Study, that it may not
 hinder, but serve and advance
 Religion. But to have good man-
 ners, and the right way of life may
 be learned either from the trifles
 of Poets, or from Sentences of Phi-
 losophers, being uncertain, and
 most part false and contrary each
 to other: this were all one, as
 if men since the Invention of Guns,
 would Fight Battails with their
 Fists. I conclude therefore, my hon-
 our'd Amerbachius, that the sa-
 cred Scriptures are to be turned
 and studied Night and Day; so
 studied, that both we our selves
 may

(73)

may frame our lives according to
their prescripts, and teach others
committed to our trust to do like-
wise.

Basil. Aug. 10]

An. 1547.]

THE END.]]